

The AMERICAN FRIEND



Young Friends Number.

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THE EDITOR'S PAGE

Summer camps and conferences are drawing to a close and we are all turning our attention to school books, tuition loans, and the ever recurring rounds of fall and winter work. Young peoples classes, fellowship groups and C. E. Societies in local meetings will be thinking over plans for the winter program. There is hardly an end to the possibilities for such groups in the way of united group projects of study or action in their local communities. The openings this winter will be even more plentiful and urgent. Any study materials which we or any other organization may suggest are dependent upon individual and group initiative to be effective. If your group is strong and eager to forge ahead we have some definite suggestions to give which you may want to follow up.

THE ECONOMIC DEPRESSION

The first thing we have to suggest is that every local group should devote three to six weeks of earnest study to the present economic depression, endeavoring to understand the fundamental causes for so much unemployment, why there is an abundance of wheat, pork, beef, shoes, while at the same time many people are destitute of the necessities of physical life? Why are so many farmers losing their farms through foreclosure of mortgages? Is it possible to provide economic security for all the men and women, boys and girls in the world? How did Jesus feel about the economic problem of his day? What was his view regarding poverty, oppression, money making, selfishness, greed? Did his plan for a spiritual kingdom mean that he was not interested in the world in which he was living? In the light of the teachings of Jesus, what is wrong with our present economic order? What is wrong or right in our own communities?

During 1931-32 the youth agencies of North America shared in a concerted campaign on the liquor problem. Thousands of local groups joined in a more thorough study of the situation while hundreds of larger conferences were held. During 1932-33 these same youth agencies under the International Council of Religious Education (Young Peoples Division) are sharing in a concerted study of the economic problem. The point of departure in all of these will be the teachings of Jesus. In many cases it will result in definite projects among local groups such as relief of physical suffering, the investigation of local tax systems, the city and county jails and other institutions for the handling of crime, an inquiry into local politics, also state and national. Some groups will want to consider the relationship of the present party platforms to the economic problem, asking some one or more candidates of those parties to tell them how they stand on questions relating to economic recovery.

The following materials for study along this line are available:

FOR INTERMEDIATES—"Why are there Rich and Poor People?" Published by the Association Press. Ready September 1.

FOR SENIORS—"Poverty and Wealth." Published by the Methodist Book Concern. Ready September 1.

FOR YOUNG PEOPLE—"What Can We Do About The Depression?" Published by the American Baptist Publication Society. Ready October 1.

OTHER MATERIALS FOR SENIORS AND YOUNG PEOPLE—

"Unemployment," Association Press, New York City.

"The Prophets and Modern Problems," by Weston, Pilgrim Press.

"Building A Christian Social Order," April, May, June Quarterly of the Westminster Press, Witherspoon Building, Philadelphia.

All of the above suggested materials may be secured through the Friends Book and Supply House at the address given below.

A NEW MISSIONARY SPIRIT

Another block of your time might well be given over to a study of the modern missionary program. Keen interest was manifested by those attending the Young Friends General Conference this last July in new and fresh attitudes and approaches to Christian missionary efforts. What is your group thinking and doing about missions? Are you able to talk intelligently of the mission work now being done by Friends? Do you know where the Friends Centers are located in Europe? What is the difference in approach necessary between Friends Centers in Europe and mission centers in

British East Africa? Are you one of those who think that the missionary program is a thing of the past? And do you think so on the basis of fact or hearsay and prejudice? For all of you we would like to recommend a very excellent study book entitled "Youth and the World Outlook," published by the Pilgrim Press, a Congregational-Christian publishing house. The book contains thirteen chapters covering such subjects as indicated by these few which we mention: What Do we Mean by Missions? Is Our Religion Worth Sharing? What Can We Learn From Others?

The study outline sells for thirty-five cents and can be ordered from our own Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana. Keep us informed as to the success of either of these projects. We want to tell others about them.

THE COVER PAGE

With this issue of the Young Friends number of THE AMERICAN FRIEND, we shall have used the present cover-page design one year, or four issues. It was designed by Rodman Booth, a Young Friend of New England Yearly Meeting. The theme "Bridge Building," was taken from the dominant note of the Eastern All Young Friends Conference held at Westtown one year ago last June. There are many great gaps between theory and practice that remain to be bridged and the world is looking to young Quakerism to do its part in closing those gaps. Without doubt the most immediate gap which needs to be wrestled with is that one which lies between the production and distribution of the world's wealth whether it be in goods or gold. More than ever before people are asking why the few are permitted to control the greater portion of the national wealth while the masses are denied even the right to work for a sustenance wage. What is wrong with the spiritual life of a society that finds itself a victim of its own ingenuity? What bridges are you building in your own locality? Are they of a permanent nature or temporary?

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THE AMERICAN FRIEND

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WALTER C. WOODWARD, EDITOR

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EDITORIAL

Entering Life With A Purpose

THE place and significance of *purpose in human* life has been and is being neglected by individuals and by educational institutions. Yet it is the fundamental foundation upon which the structure of life is built. A story will clarify our meaning.

Two young men, each facing one of the most important decisions of his life, made exactly the same choice, but had entirely different reasons. One young man, surveying the professions decided that medicine would give him social position in his city and that after the hard discipline of a doctor's training and the early years of practice, the financial returns would be ample. The other young man studied his own natural inclinations and abilities, surveyed the needs in the world at large. He finally decided upon medicine because he believed that, in this professional field, he could best spend his life in the service of his fellow-men. The two young men studied equally hard and became equally well prepared technically for their life-work. They established their offices in the same city and met with similar success in their first years of practice.

Suddenly an epidemic broke out; and all the doctors of the city soon discovered that the source of infection was an over-crowded area of the city where bad housing conditions and inadequate sanitation were prevalent. The doctors immediately met opposition from the financial and social leaders of the community when there was an attempt to remedy the situation. These tenements had been a great source of income to the influential owners. Every means, fair and unfair, was used to discredit the doctors as a group and as individuals. The young doctors were both in the conflict. One became discouraged, lost interest in his work for the first time and seriously considered the giving up of his profession and entering some other field. The other found new inspiration in his work. At his command new energy emerged and life took on deeper significance. Was it their training that made the difference? No, they were equally well prepared. The real difference was in the purpose of their lives.

In times such as these, the very foundations of life, men's basic purposes, are being tested; too often they are proving to be inadequate.

During the last decade, education has focused attention upon the selection and preparation for life work. This was valuable and has been, in a large measure, successful. When the choice of any import-

ant field of work was made, the student was aware of the time and training necessary for preparation. Unfortunately there has not been an equal awareness of the patience, training, and self-discipline necessary for the adequate building of foundations for life. Parents, teachers, and other Christian leaders have neglected this vital part of education. "Without adequate purpose, a people perish," said the Hebrew sage. Jesus considered the man with purpose, a wise man, who, when he built his house, built it upon a rock.

Guilford College, N. C. CLYDE A. MILNER.

What the Quaker Message Means for Today

THE Society of Friends sprang up through the fulfillment of a very definite need of the times. It brought a special message to a world whose spiritual eyes were blinded by a tangle of forms and meaningless ceremonies. Some of the minor messages of Quakerism may have faded into the past because there is no longer a need for them. But Young Friends are wondering if the world still needs the first Quaker message and if there is not also a new and growing message of Quakerism.

The guiding force behind the Quaker movement has been the faith in the "inner light," or the spirit of God in the hearts of men. Is not the bewildered world in need of a guiding light? If it is to shine through us we must have communion as well as prayer and a real interest in helping others develop the best of their potential possibilities.

If we believe that each of us may have the direct inner voice of God, if we wait for it will it be possible that there be division among us? Could we become agitated over different interpretations of the scriptures if, after all, the authority is the inner light and we listen for the interpretation of the spirit?

A divided message is no message. We must be one in Christ Jesus and in unity coming closer together we may radiate more blessing. As was said by Robert Barclay, "Many candles lighted and put in one place do greatly augment the light and make it more to shine forth."

Friends always stressed the faith that there is "That of God in every man." Can the Quakers of modern times forget that hundreds of children as well as adults are having even the hunger for spiritual food and the better things of life crushed out by the heavy load of toil and worry forced on them by industry? As Elbert Russell has written, "It is pos-

sible to live and move and have our being in God and yet be ignorant of his presence and unresponsive to his will just as it is possible to live in the air and yet die of suffocation for want of it, or go thirsty mersed in the Amazon. Are there not people of the world who are thirsty for the living water and need Christ's message, 'Come unto me all ye that labor and are heavy laden and I will give you rest.' "

Closely related to the Friends stand that there is that of God in every man is the belief that each human being is "one" regardless of color, station, place, education or wealth. If we thus recognize the value of each personality can we as Friends fail to see the vision of opportunity and duty in regard to the coal miners and thousands of others suffering in this time of economic insecurity? It must be recognized as a spiritual as well as a physical service and a permanent obligation rather than a temporary relief measure merely to keep people's bodies from starving.

If we believe that a strict adherence to Christ's way of living would be the way out we can have an influence in keeping America sober and sane in the face of difficulty and crisis.

Christ taught us a social gospel, a vital love for all mankind. He does not reject the people at the judgment because they have not believed a certain formula but rather because they saw him a stranger and did not take him in, hungry and did not feed him, thirsty and did not give him to drink, naked and did not clothe him, sick and in prison and did not visit him. He is chiefly concerned with our relation to other men for he says, "In as much as you did it unto the least of these my brother, ye did it unto me."

If each individual is one regardless of race, color, or other distinctions we must believe in the divine sonship of the dark races as well as the white. Can we be bound down by race prejudice, narrow nationalistic patriotism and self-love with such a belief in the brotherhood of mankind?

Professor Wadie of Bombay has said, "It is useless to talk of peace unless you make social, racial, economic and political justice the basis of discussion." We, as a society that has always claimed to believe in non-resistance, should ask ourselves to what extent the previous wars are due to our neglect. We must see that the children are taught that the wars are *mistakes* made by countries, even our own, rather than glorious enterprises. They must be helped to see that wars are forced on the world not by other countries but by the attitude within our own country. New generations must come to recognize that the moral law governs international as well as personal relations; that true patriotism is not militarism but internationalism.

They must learn that it is not force that gives protection but instead it is justice and good will. Will they learn these things if we let the war department have a monopoly on the word "patriotism"?

The educational program of the War Department is extensive and dramatic, but how about peace education? In a time of crisis would many of our own members be overcome by war propaganda and jump headlong into another mad war? Not until war as a

method of settling disputes is completely outlawed, not by the fountain pens of a few thinking leaders but by the public opinion of nations, can we say there is nothing to do about war and peace.

We as Quakers are so often looking back to what the past generations have done to meet the needs of the times. We are justly proud to be called "Friends" but what about the present—and the future? Will Friends of the future be proud of how we meet needs? Let us remember that our greatest enemy is not opposition but rather neglect, and let us carry forward the new message of Quakerism.

Argonia, Kansas.

THELMA HODSON.

On the Personality of God—A Young Friend's Experience

UPON looking back on the Young Friends General Conference I find that I went with an attitude like that of Philip's when he said, "Show me the Lord and that sufficeth me." Believing and knowing, as Philip did, that there was a God, yet I was full of perplexing questions concerning the personality of God.

I knew that there must be some Great Spirit to plan and create this world. Plants and animals are not directed in their way by chance, nor are birds and animals living unscheduled lives. From the tiniest sperm to the greatest world we must recognize some Force working with definite intent. I felt that this Force was one of good for things are judged great by the amount of good in them. I knew this God would enter my life, that He would be a power to help me, else why had some ninety young people gathered from distant points in His name? Thus in my own mind I had worked out a belief in God, and yet I wanted to see Him and have Him as much a part of me as breathing and talking. I did not have a mountain-top experience this summer, but I do feel that a change in my life took place.

"He came and took me by the hand
Up to a red rose tree.
He kept his meaning to Himself,
But gave a rose to me."

My rose has meant much to me. I have come to a new realization of the personality of God. I think that we get nearer the great Creator when we are alone with nature, but at the same time too far away from the personal God. At a conference we should not go to a special vesper meeting to see and speak with God, but rather it should be God in the classes, in our hearts, that asks us to go alone to talk with Him. We look at the golden sunset, the trees softly waving their leafy tops, the clouds tinged with every color, and we think we see God. We seekers fail in finding a personal God in nature for what we worship there is His handiwork. Where we see God, Himself, is in the hearts and lives of those around us. God is reflected in the deeds, in the higher mutual relationships of people.

Wilmington, Ohio.

EDWIN A. SANDERS.

The Dawning Light*

BY ESTHER LITTLER

ONE day eleven years ago this summer my mother, who was clerk of the monthly meeting, asked me if I could copy some back minutes which she had not transferred to the record book. Since she offered a few cents remuneration I willingly consented. As the copying progressed I came to this entry: "Helen Furnas and Esther Littler are transferred from associate to active membership." I was quite surprised to find my own name in the monthly meeting minutes and immediately inquired how it came about. My mother explained that according to Friends' Discipline the children of members were enrolled as associate members until they became old enough to realize and voluntarily to accept and acknowledge their personal responsibility to God and the Church. The previous winter the Sunday evening meetings had been given an evangelistic emphasis. During that time my mind and emotions had been so influenced that when opportunity was given for making public confession of faith I was ready to make my decision known. Therefore, my mother's explanation was quite sufficient although the full content and implications of "active membership" was necessarily hazy since the understanding of it is still in process and eleven years have but served to clear the atmosphere enough to see that the best is yet ahead.

Most of you probably remember a day when you realized that you were no longer children. Perhaps it gradually penetrated your consciousness or perhaps it came with a shock of sudden realization. However it came, you knew that from then on there would be less play and make-believe and more and more responsibility. You were now Tom Brown as well as Sam Brown's boy. Ruth White no longer need ask permission to visit Susie Small or beg to stay an extra hour. You have come out of the shadows of parental protection and control to a large extent. What the world does to you and what you do in the world is your lookout from now on.

In the atmosphere of a home where Friendly ideals hold sway it is right to expect that young people will "early take a natural and living interest in the Church as they do in the family." The daily impact of purposeful lives, the early forming of habits of worship at home and in meeting, the conversation of parents and neighbors in which the controlling motives of their lives are unconsciously revealed all set their mark on receptive minds and hearts. And some Sabbath morning during a period of quietness you have just begun to know that you are "you," hear a Voice. It comes with all the freshness and wonder of Spring—this Voice that came to Abraham, Isaac and Jacob, to your forefathers and now to you! All this is normal and beautiful and ideal.

HEEDING THE VOICE OF GOD

But so much of our world is neither normal nor beautiful nor ideal. Our once quiet Quaker communities are now in touch with the best and some of the worst from New York to San Francisco. Week-day associates are not burdened with the duty of church attendance. What a bore when a holiday invites with such a variety of pleasures! Even though they go and sit with you they hear no Voice in the silence and grow restless before the sermon ends. Yet they are your friends. You have been playmates and schoolmates; you love them, respect them, and—perhaps—fear them. So conflict comes. The real "You" would gladly answer that Voice and say, "O God, Thou art my God, from henceforth will I serve Thee." The matter is not so quickly and easily settled, however. The

presence of what we call sin in the world has touched us and left its mark as surely as has the good. Oh, we may not feel a twinge of conscience as we think over the Ten Commandments and if questioned as to a consciousness of sin we might honestly deny any such feeling. But ask us if we need Christ and the arrow goes home. So it is but a matter of definition after all, for our deep sense of need arises from a keen realization that we are not like Christ, that we are not seeing clearly, that life without Him is empty. We need all that Christ can do for us and mean to us if life is to be worth the living. By and by we may come to understand more fully the meaning of repentance, forgiveness, righteousness, atonement, salvation, justification, sanctification and other terms which may seem confusing now. But they are concerned with life and should we not give them as much consideration as we do formulas in chemistry or equations in mathematics? For the present it is ours to go as far as we can see and constantly to place ourselves in the pathway of light. For "the path of the righteous is as the dawning light." As our wills are set towards the light the shadows will fade away, the conflict will end and we shall be enabled to join that "fellowship of those who in the Spirit have found God"—which is the Church.

A WILLINGNESS TO LEARN

If our membership is to mean activity and not inactivity, our lives should begin to express certain characteristics. Perhaps the basic one is the desire and willingness to learn. And desire and willingness are determined by the importance we attach to the object in view. Is church membership of sufficient importance that we can sidetrack other engagements and activities and really let it be the business of our lives? I mean this: Six days in the week we live in the business and social world; our occupations are so distinct that the farmer, the merchant, the banker, the school teacher and the housewife each speak a language of their own; and our personalities are molded for good or ill by the attitudes of mind which we allow to control us. Which of two things happens? When we go to worship on Sunday morning do people say, "That is John Blackburn, the lawyer. The lady you see across the aisle is the president of the Wednesday Club." Or do they point out John Blackburn as he walks to his office on Monday morning and say, "That man is a Quaker. You can trust him to the limit." Did you ever notice the brief biographies of candidates?—"He is a member of the Lions Club, the Elks' Lodge, the Big Four Band and the Presbyterian Church." Shall our week-day program be such that it will carry a chill into the Sunday morning worship service or shall we strive to let the warmth of fellowship such as prevails here become a transforming power in the business and social world? Are these idle dreams and pleasant fancies? Who was it that said, "Seek ye first"—you know the rest—and "Ye are the salt of the earth, . . . Ye are the light of the world?" From childhood we are urged to succeed in whatever we try to do. Do we not too often resolve to succeed or die in the attempt and become so completely engrossed in striving that we forget the goal? There is a pledge called "A Christian's Fundamental Life Work Decision" which is an effective reminder of the contrasting values of life. It says: "I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than my personal success. I will not drift into my life work, but will do my utmost by prayer, investigation, meditation and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God. As I find it I will follow it under the

*Editor's Note: This paper was read in the opening session of the Young People's Conference of Western Yearly Meeting at Vermilion Grove, Illinois, in June.

leadership of Jesus Christ, wheresoever it take me, cost what it may."

THE LAST DEVOTION

Some friends of mine belong to a Book Lover's Club. This year they have been studying "The Women of the World." At the end of the year they will have become acquainted with the life of womanhood in ten countries. Each leader who presents a lesson is expected to read at least twelve books on the subject to be discussed. They do this because they consider it worthwhile. Are we ready to live our lives for the advancement of the Kingdom rather than our personal success and to do our utmost by prayer, investigation and service to discover His will for us—to the extent of persistent study and daily effort to walk in the light of present knowledge? If our desire and willingness to learn is of such quality we can enter into the regular services for worship with real joy; the meetings for business will become a medium for the expression of spiritual energies; and the respective departments the channels through which those energies are directed. In the words of a Friend to a non-Friend: "The service begins when the meeting is over." I like the closing minute of North Carolina Yearly Meeting: "Adjourned to the field of service." How delicate is the balance between inflow and outflow and how often the scales need adjusting!

Whether we realize it or not, we are continually selecting the materials that make up our lives, accepting or rejecting this activity or that, saying to ourselves, "Whatever else goes undone *this must* be done. This is essential—that can go." A mysterious urge within sends one man to Africa to hunt big game and another to teach men; one woman crosses the continent to attend her lodge convention but is not able to go one mile to church; although we count it no hardship to attend most community gatherings how difficult it is to get to monthly meeting. What shall we put into our lives? What shall we leave out? Why do we put in what is even now going in? Do you know why you came to this conference, why you go to church and Sunday School? The field of choice is so wide and so many attractions bid for our time, our very lives. How shall we choose? How can we know what motive is governing our desires? When Paul was writing to one of his churches he said, "We make it our aim, whether at home or absent, to be well-pleasing unto Him." If this is our aim and we are convinced that the program of the church is the surest way of progress toward it, elimination will be much easier.

OUR SOCIAL RESPONSIBILITY

This is an individual aim. Although our religion is intensely personal it is intensely social as well. Sometimes we are so glad to welcome an individual into the fellowship of the church that we forget that the goal is not attained but that he has just come into a relationship where it is possible to start on the road to attainment. So there is a group aim, too. We are so closely related in our desires and so dependent on one another for physical, mental and spiritual existence that we must go forward together. Paul expressed that aim thus: "Till we *all* attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children . . . but may grow up in all things into him, who is the head, even Christ." The heights of spiritual vision from which Isaiah, St. Paul and the prophets of every century spoke not only indicate the power and genius of individuals but point the way all may go. And the truest progress is made only as their vision is shared by others until the level of group life is raised and continues to raise. Rufus Jones says that "the Raphaels, Michelangelos and Rembrandts see in human faces the something different, which most of us miss, but they *see* only because they heighten and glorify a gift which is potential in multitudes of others."

The richest legacy can never benefit us till we claim it nor

can the noblest ancestry contribute to our lives unless we are willing to build on the same foundations. Have not Friends come into possession of a vision and a message that is too precious to remain unshared or allowed to become dim and uncertain? Listen to what others say about us: "The Quakers, of all Christian bodies, have remained nearest to the teaching and example of Christ."—Dean Inge. "The educational and religious work of the Friends at Ram Allah, founded by associates of Whittier, breathes a spirit which makes the Friends here, as at home, among the truest representatives of Jesus that the church has yet produced."—Fosdick. "The Quakers, probably the most Christian of any group of Christians. . . . It did not just happen that the one-price system is known only where Christ is known, and that it was introduced by the Quakers, who perhaps more than any other group have embodied the mind of Christ and have embodied this demand of Christ for utter truth in speech."—E. Stanley Jones. And from within our own group: "My central concern is that young Quakers become adventurously aware of the uniqueness of Quakerism and its thrilling implications! Quakers could be a mighty power if they were aware of their unique heritage and possibilities."

WHAT CAN WE DO!

But what can we do about it? The problems we face are so large and we are so small. Where can we begin to unravel such a hopeless tangle? Are we confident that we have a place in the universe and that we *can* do something? A religious journalist says that "The instruments of a true democracy may not be armies and navies. But they are no less powerful than these. Those agencies resolve themselves into one final force—the force of influence. . . . Every citizen is voting every hour of every day for or against everything and everybody. *Every word and every silence has its effect on public opinion.*" Your neighbors know whom and what you favor. How often as individuals and as groups we falter before this power of influence when we have every reason to have courage and confidence on *our* side and should be advancing instead of retreating. We fool ourselves into thinking that things and people are as they are and cannot be changed. A story written during the world war tells of Peter who was in a field hospital in July. There were wasps and flies and awful sights and noises. His partner was reading to him from the prophet Ezekiel and the boy was delirious. He got the reading and the hospital mixed and thought he saw the Lord working in the room. He asked why He did not send another flood upon the earth and destroy it all because of the wickedness which had engrossed it. He cried, "I hate it, I don't like it." The Lord said, "Don't you like it, Peter? Neither do I like it. Don't you like it, Peter? Then change it—you can." Again Peter cried, "But I don't like it, I *hate* it." And again the Lord answered, "Then change it, Peter. You can, you can—and without you I, the Lord God of heaven, cannot."

If you can win a smile from a timid child, persuade a friend to read a book that is worth remembering, help a neighbor one step further in his thinking, so live your life that there will be the note of victory rather than defeat in spite of every obstacle, and above all if you can learn to understand people by loving them—you are helping to change your world.

ADVENTUROUS LIVING

We are called, each one of us, to be actively Christian. There is no adventure or challenge in being otherwise. We are called to be Christians together. There is no attraction for normal people in lone-scout religion. So we are called to express our faith that is born out of personal experience and group fellowship through the organization known as the Church. Because of the rich heritage that is ours as Young Friends, we are called to share the Quaker message—not because it is ours but because we believe it is what Jesus taught

and lived. May we make it our aim, therefore, to begin with our local meetings and seek to understand how their program extends through Quarterly Meetings, Yearly Meetings and Five Year's Meeting to fulfill His purposes for a world.

A new school building is under construction across the road from where I live. The neighboring young people take advantage of every opportunity to climb to the roof which is three stories from the ground. We do this for two reasons: To see both the adjoining country and the more distant. On a clear day we can see the dome of the Statehouse in Indianapolis, eight miles away and to the southeast we can see the hills across the river. But just across the road I can look down on our garden where I spend considerable time and

energy. From the roof it looks symmetrical and the weeds which are so conspicuous on the ground, all blend in with the other greens. I question, however, if I would be interested in the garden or give it a second glance if I were not so intensely interested in it when I am on the ground. Is it not for this reason that we go to conferences—not only to see new people and new places but to see familiar faces and our home meetings from a different angle and in a new light? As we enter this first session I am praying that we may come to realize, as never before, the meaning of Christian Activities and to know what Paul meant when he said, "Ye serve the Lord Christ."

Valley Mills, Indiana.

An Apology for Youth

By LOIS HOLLINGSWORTH

MUCH has already been said and much more undoubtedly will be said concerning our present deplorable social conditions. Many have begun to wonder how much longer young Friends are going to wait before finding and accepting the challenge in the social implications of the present economic disturbance.

The continuous youth movement from the dawn of history has been a revolt from the authority of age. Such is the order of progress; but such is also the chaos of regress. So we, as all normal youth, have revolted, but it is now time that we consider seriously every aspect of our revolt and determine whether it shall be one of progression or regression. It is our responsibility to consider its possible effect on the future development of society.

Young Friends have actively participated in this tendency to criticize institutionalized Christianity, seldom even excusing their own Quaker group in spite of the high spots in their history which has given them recognition in social reform movements. With all the vigor of our new education we psycho-analyzed the church, labeling it a fairly efficient escape mechanism in which the dogmatic religionists, while patiently waiting for some cataclysmic upheaval from the hand of God to establish His Kingdom on earth, have washed their hands of any social responsibility and leaned back comfortably and complacently against their pews to blind themselves in emotionalism and a selfishly personal salvation to the want and misery and suffering about them.

And whenever the church preached against the waywardness of our youth we pointed with almost gloating satisfaction to the fact that while they were professedly following Jesus, who taught unselfish sacrifice to the cause of helping mankind, there still existed international, racial and class prejudices, war, poverty,

starvation, prison abuses, and unfairnesses everywhere in our whole capitalistic system. Then we faced the church with the question, "What are you doing about it?" And we seldom failed to add that we thought they were doing almost nothing.

It is all too true that the church has done very little, but it is certainly fair play for them to turn the question back on to us, asking, "Well, and what are you doing about it?" And we may well hesitate to answer this, for where can we cite evidence of any consistent effort on our part to carry out our demands for social justice? Of course small groups during the war aided in Friends' relief work and there have been a few sporadic attempts since then, but these have only taken a very small fraction of the youth who have criticized the church. Most

of us must now admit that we wasted our valuable youth energy in criticisms, and excused our own inactivity by hissing "hypocrite" at the church institution. Perhaps our attack has even weakened the already inadequate attempts of the church to cope with the situation. At least we have no right to condemn another group for failing to do what we also are unable to accomplish. And the very fact that we dared to criticize has placed us in the uncomfortable position where we can only justify ourselves by working out our own demands.

Just now we are faced with a great crisis—the cataclysmic upheaval has occurred, but it came from the hand of greedy man, not from a loving God, and the crisis is chaos, not Utopia. Now, if ever, is there need and opportunity for Jesus' message of social justice. And now, while the leaders of the old institutions are faltering, almost willing to admit that perhaps they have been mistaken, now is the great opportunity for youth to present this message to the world. If we do not now accept this challenge we will be ever after obliged to apologize for our existence as a burden on society. Our criticism will have done more harm than good unless we can follow it with constructive measures.

And to accept this challenge means to do more than run around quoting figures on unemployment, rave on about capitalism, tariffs and governments, and educate ourselves on the crying needs of the day. We need to know all about these things to be sure, but we will never render any service to society until we are willing to soil our hands in actual work. It is all very well to talk about the starving classes, but we can only keep them from starving by giving them food. Until we are ready to sacrifice some of our own leisure and comforts to the cause of securing social justice it will never be secured. To accept the challenge means to assume a task, not satisfy a whim.

BEHOLD, THEY ARE BECOME NEW

"What hearest thou?" asked the Guide. "I hear the wind in the pines, and the wild fowl speaking to her sleepy brood. I hear the relentless roar of the city's striving, the pantings of the creators, the stifled cries of the defeated."

"Nay, thou hast not yet heard," said the Guide. "Turn thine ear toward Heaven. What hearest thou?"

"I hear the songs of the heavenly ones, and the joy of just men made perfect."

"Thou has not yet heard. Turn thine ear to the depths in thine own soul. Attend, but strive not."

"I hear an unspeakable fullness of sound that can only be uttered as Silence."

"Now dost thou truly hear," said the Guide. "Attend again to the earth."

"I hear the wind and the wild fowl, the creators and the defeated. But the piercing cry of the Silence is over all and leads me to them."

THOMAS R. KELLY.

Because of our Quaker heritage and because we dared become critics are two very good reasons why we young Friends should combine the strength of our idealism with the knowledge of our education and, relying on the direction of the

"Inner Light" which has already guided many to great sacrifices, find our place in active and effective participation in the cause for remedying and removing social injustices.

West Branch, Iowa.

"I Wonder"

BY EDNA E. WETHERALD

THERE are many doubtless for whom the narrative of the life and teachings of Jesus, through much repetition and ill-judged application, has lost its vitality, and has become a more or less familiar sequence of words, "full of sound and furry, signifying nothing." It has been said of old that "familiarity breeds contempt," but wholesale generalizations are perilous and even the words of sages are subject to qualifications and exceptions. True it is that a contemptuous indifference may be the result of a familiarity which is superficial and casual, but the familiarity which arises from thoughtful and considerate study produces either tolerant respect or wholehearted devotion.

A more modern sage in the person of Gilbert Chesterton has advised us in critical analysis to look at familiar objects until they seem strange. And this to a certain extent has been the method adopted in the present day efforts to revitalize the all-too familiar, or at the other extreme, the entirely unknown, phrases of the scripture. There are, on the one hand, the modern translations of the Bible, which retell in the idiom of the day the biblical story to give it more the flavor of an historical narrative rather than that of a church document. There are, also, comparative studies of the gospels, of their sources, their compilation, their similarities, and their differences, which if carefully pursued, develop a more intelligent understanding and appreciation of the life and ministry of Jesus. And in the third place it is sometimes possible to sit down for a short time and study these records with an individual whose experience of the principles of Jesus has been so wide and so real, whose personality expresses such kindly sympathy, and whose interpretation of the gospels is so human and personal, that the once meaningless words come alive and possess again the vital freshness of their first utterance.

It was some such experience as this which the group of older young Friends had at the General Conference at Nebraska Central College when they began a study of the life and teachings of Jesus under the guidance of Dr. J. H. Langenwalter, professor of biblical literature at Friends University, Wichita, Kansas. Dr. Langenwalter is a Mennonite by birth, a Quaker by adoption,

for he is an affiliated member of the University church at Wichita, and a Christian, in the true meaning of the word, by the exercise of sympathetic fellowship and understanding love wherever he sees a need.

Ernest Dimmet in his book on *The Art of Thinking* defines criticism as "the balance of what we should bow to with what we feel doubtful of." He asserts that to apply this test to any great writing is to give no insult for "comprehension is criticism, and criticism or judgment is a mere synonym for thought." And so we, a group of young Friends, coming from many different parts of the country and representing different backgrounds and outlooks, endeavored to come to some appreciative comprehension of the teachings of Jesus, as illustrated particularly in the Sermon on the Mount. It would be a task beyond my powers to give in any detail our review of these chapters, when by the substitution of another translation of a Hebrew term, or by the turn of a phrase to modern idiom, or more especially by the injection of personal experience and interpretation, Dr. Langenwalter "opened up" the passages to us or sought to answer our perplexities. But there is one phase of the gospels which is seldom emphasized and which I should like briefly to touch upon in this connection.

The Sermon on the Mount, whatever rules of life and living it may hold, was designed likewise to make the people of Jesus' time think, to excite them to wonder. In times of depression when circumstances are hard and people are driven by coercion of whatever sort, they lose the power of thoughtful consideration and are prone to make snap judgments. And so Jesus by the amazing statements of his sermon was teasing the oppressed Jews into ways of saner thinking. And how amazing the statements were may be appreciated when we think that at a time when the Jewish leaders were using only words of condemnation, Jesus should suddenly say "I congratulate you," which is the meaning of the Hebrew word translated as "Blessed." "I congratulate you who mourn!" "I congratulate you who are meek!" An astounding thought holding out possibilities of hope and expectation! (And by the way Dr. Langenwalter defined a meek person as one who attempts to fill

his place well; or, more graphically, by the sentence, "While you are standing up for your rights the best seats in the house are being taken.")

After having spoken these words of encouragement Jesus next places emphasis upon the value of human personality,—"Ye are the salt of the earth," but if by any means you deny the best that is in you, you become worthless. And this was more astounding news to the multitude of exploited common laborers who listened to him, stirring them to both curiosity and doubt, to questioning of the *status quo*. In many ways this teaching of the sacredness of human personality is developed. "Thou shalt not kill," but also and more particularly you shall not cut off another from the opportunities of growth, from becoming all that he might become, from attaining to that perfection which lies in consecrated effort God-ward.

With the passage beginning "Lay not up for yourselves treasures upon the earth" Jesus presents a study in comparative values, whether one should emphasize the making of a living or the making of a life and offers the choice between the "path of least resistance and the road of consecrated hard work." And again he departs from the accepted methods of the Jewish priests in that he gives no circumscribed rules and commands for a righteous life but only suggestions,—"When you give alms" and "When you pray"—and in this he appealed to a certain sovereignty in personalities which is seldom taken cognizance of. In this and many other ways he excited the wonder of the people.

This touches only very sketchily upon the ground covered by the group during the seven days of the conference, and it is impossible to set down on paper the spirit of the discussion or even to give the salient points of the notes jotted down, for the notes consist chiefly of key words which recall a whole series of comment and anecdote which cannot be given here. But, I feel sure, in those seven days we recaptured much of the freshness and radiant vitality of Jesus' message to an oppressed people, much of the joyous expectancy with which the multitudes listened to his amazing words, and realized something of their implications for us today. We, too, are living in an age of depression and oppression, and we need a gospel which will make us wonder, a religion not only of social reform but one from the very nature of which social reform springs,—such a one as Kahlil Gibran defines:

"Is not religion all deeds and all reflection,

And that which is neither deed nor reflection, but a wonder and a surprise ever springing in the soul, even while the hands hew the stone or tend the loom?

Gleams from the Conference

BY DELBERT C. MESNER

THIS year's Young Friends General Conference, the first that I have attended, was a new experience for me, one that I am sure I shall always hold in memory for the lessons in life it has taught me. I have gone to a Quaker meeting since I can remember. To me the Christian life meant a preparation of my Sunday School lesson and an observance of the laws of the Bible, such as, "Thou shalt not steal," etc. I would listen to the sermons and usually understand them. This year's conference taught me to apply religion to every day life, to understand how each phrase in the Bible may affect our own lives, to think of the possibilities of our own lives in comparison with the life of Jesus. The practical side of the teachings of Jesus never appealed so strongly to me before.

I can enter into the spirit of prayer more effectively, and it means much more to me. The Vesper Services were wonderful in this respect; one could not fail to be helped by them.

Before the conference my knowledge of the Quakers was very scant. I knew that along many lines they were advanced farther than most other denominations. I had heard of their carrying relief to the Europeans and of William Penn's making a treaty with the Indians. I had heard of George Fox, but I knew very little of him. The course under Edith Newlin, "Implications of Quaker Faith and Practice," was very helpful in giving me an understanding of what Quakerism really means. I learned how the Quakers started and how they carried on their early work; also what they believed, what some of the outstanding ones accomplished, and what was their stand in regard to modern problems, such as peace and prohibition.

I was particularly interested in peace as it applies to the present world situation. Many of the nations have seemed to be working for peace, but they have not made very much progress. Since our study at the conference, I have come to believe that before progress can be made in peace and disarmament a satisfactory agreement on war debts must be reached. This is a complicated problem and one that involves the interests of many nations. The World War was so much greater than any previous war that it is hard to understand rightly its problems. It was a war unequalled in loss of money and lives. It affected the whole world, for most of the countries took part.

Germany's original war debt is to her people, but the debt she owes to France

is for reparations. France looks to Germany for these reparations with which to pay her own debts to England and the United States. England's debt is to the United States which she would pay with what France owes her. Most of the money of the world is in the United States, and this fact makes it impossible for the European nations to pay their debts except in merchandise. This merchandise the United States is unwilling to accept, since accepting it would lower the price of our own products and this price is already too low. Consequently, the European nations look to the United States to offer cancellation of war debts. They feel that the United States Government should ask the people to cancel what the government owes them in order that she could cancel the European debt. The American people will not consent to this proposition, for they believe that, if the United States canceled the European debts, she could not pay her debts owed to her own citizens. The Europeans think the American people are wealthy and could easily make this sacrifice. What do you think is the Christian way to settle this problem?

There is yet another side to this situation. Germany has borrowed money from the large concerns in this country and in exchange she was to buy from these firms. Now Germany claims she can not pay both reparations and her debts to these concerns. Therefore, these corporations want the reparations canceled for the sake of their own interests and at the expense of the small government bond holder. So you see there are many angles to this perplexing problem.

The countries feel that if the war debts are to be paid Germany must pay the reparations. The demand that usually comes is this: "Since Germany started the war, let her pay for it." The statement that Germany started the war is not altogether true. Historians have had the chance to go through documents of different countries and now claim that most of the blame for beginning the war should go to Austria and Russia, though all the European nations were building up armaments and would not try hard to prevent the conflict. Because Germany was beaten in the war, must she pay for it? Is that the way Christian nations should do? What is the right thing to do is a problem a Christian may well consider.

Right now it is impossible for Germany to pay the debt because the depression is world wide. Her people are having a very hard time recovering from the war. Also some of her best mining

districts and farming land were taken from her, either permanently or for a short time. A thorough understanding of existing conditions is inclined to make one more lenient in his attitude toward this nation.

Trying to think through such problems as these helped to make the conference one of the most significant experiences of my life. It opened up channels of thought that were new to us and presented to young people a challenge that calls for the best that is in us.

Central City, Nebr.

AN EXPERIMENT IN WORSHIP

BY HELEN HARPER

The morning worship hours of conferences are usually significant, almost regardless of the exact procedure followed, but it seemed to me that those at the Young Friends General Conference in Nebraska were of particular significance. Thrown upon our own resources, with no set "pattern" laid out for us, we young people of the high school and college age group were obliged to work out for ourselves in our own way the type of worship which seemed to us best adapted to our needs and desires. Elizabeth and Clarence Cunningham, Chicago Friends, who had general supervision of worship at the Conference, had prepared an introductory outline on Christian worship and its implications, in which they urged that we might "add purpose and power to our lives by attempting (in the words of Rufus M. Jones) to 'creatively develop the outreach of our natures in the God-direction.'" "If our religion is to be real and vital," they said, "we must experience God for ourselves."

With this in mind, and assisted by Elizabeth Cunningham, who stayed conspicuously in the background, the "steering committee" of four members from as many different Yearly Meetings, and the "head" or "clerk" of the group, all of whom had been selected by that body, worked out a plan, which was adopted and carried through. There seemed to be no thought of anything but an unprogrammed—typically "Quaker"—meeting, and the chief consideration was of means to promote an individual feeling of responsibility. Believing that there are two distinct aspects of worship, one personal or individual and the other social or aggregate, the committee suggested a division of the time for morning worship into two periods, one to be observed by each person alone and the other by all together, as a group. The materials at hand were: copies of "A New Hymnal for American Youth," edited by H. Augustine Smith, a violin played by a member of the group, copies of a leaflet by Rufus M. Jones entitled, "Why I am a Quaker," Bibles, and the

inviting campus of Nebraska Central College. For the personal devotional period the leaflet was divided into sections, one for each morning of the Conference but the last, and appropriate Bible readings, poems, etc. were suggested. The "plan" for the last morning was for each person, with the assistance of some pointed questions, to face squarely the question, "Why am I a Quaker?"

Thus, each morning as the bell sounded for morning worship hour, members of the high school-college age group, numbering about thirty in all, would find places on the grass under the trees in front of the college buildings. At the close of the period for individual worship, which was in a sense a "preparation" period, the sound of the violin would call the scattered Young Friends together for a season of group worship "on the basis of the leadership of the spirit," our own phrase, selected as most expressive of what we meant. Here, seated in semi-circle or circle formation, we would share with each other in word, scripture, poem, song, or quietness. The earnestness of the seeking and the sense of unity of the group were wholesome and fine; especially so, in view of the fact that its members came from radically different backgrounds of city and rural communities and pastoral and non-pastoral meetings. The daily hour was indeed an experiment in worship, and if to truly worship is an achievement, it might be said that, in some instances at least, we achieved.

Richmond, Indiana.

THE SIMKINS RETURN TO THEIR WORK IN CHINA

Robert L. and Margaret T. Simkin, with their two little girls, sail for China on September 17. Robert L. Simkin teaches Bible in the West China Union University at Chengtu in Szechwan province. He has been in the missionary service in China since 1907. Margaret Simkin joined him in 1923. They have been on furlough in America for the past year, during which time their inspiring ministry has been thankfully received by Friends from the Atlantic to the Pacific. After service rendered in New England and New York Yearly Meetings, they drove across the country to California, speaking to Friends meetings enroute. Friends may address letters to them as they sail in care of the American Mail Line, *President Taft*, (sailing September 17) Seattle, Washington.

"When economic security goes out from under the families of a nation, the nation's foundations are crumbling."—HARRY EMERSON FOSDICK.

It's All Over Now—Or Is It?

BY S. EMILY PARKER

A WEEK of inspiration is over; a week of fellowshiping with Young Friends from many parts has passed. A week of study, meditation and play in the warmest of Nebraska's warm weather and welcome has now been relegated to the realm of memory. In short: it is all over now! Or is it? Can such a thing, dreamed of for so long, enjoyed and appreciated so fully be meant for only a memory to which we look back, then sigh because such happy days are over? If that is all it means, it's real significance has been missed. No, the challenge of Conference is greater than that and the responsibility of those who shared it's experience has an increasing significance. The spirit of the conference and it's challenge only began in Nebraska; the task of each Young Friend who shared that week there is to project the spirit, the interest, the devotion, and the power of that week into the year of sharing in local groups. What must also be remembered is that these local groups have not changed one bit, they know nothing of the deep interest and the high enthusiasm of that week of conference life. The entire responsibility of translating the inspiration and significance of that week into living reality for those who did not share it rests with those who did.

It was easy to sit with a group—all interested, and deeply too, in the same issues and discuss them over and over; to find growing out of those problems a new way and answer for ourselves. But everybody isn't interested in such discussions and many are not worried over an answer to such problems. In such groups will come the real test of what conference meant for us. If we believe as we certainly did believe as we were there, that the social and economic problems of our day demand the active interest of every Young Friend and demand also that some answer must be made, then we dare not fail in trying to awaken such an active interest in our own group with whom we have a more constant contact. In doing so we are beginning to do the things for which conference was really planned.

It was easy to wait in the freshness of the early morning hour or to rest in the cool of the evening, and find our spirits stretching to embrace all that those hours together held for us. To find a corporateness in worship, led only by the Spirit that we had dreamed existed, but never quite fully realized . . . now that we know what moments like these can mean in the way of power and direction for our lives, how can we do

less than try to open up ways in our own group for such creative experiences in worship. If we can find it amongst friends we have only met and known for so short a time, how much more richly may we anticipate sharing with those we have known through many circumstances and experiences. Is not a vital, creative worship experience still more needed there? Need we wait for another conference to find such rich satisfaction, or shall we only remember those times which meant so much? Let us rather prove to ourselves that such an experience is only an awakening to the possibilities that lie open to us in every group.

Another one of the fine features of the conference was the sharing of Friends from many sections and meetings. That there may have been differences of opinions over ways of thinking or doing carried no significance. Most conspicuous was the effort made by all to understand and appreciate each view, suggestion or method. Perhaps there are still things to be learned and perhaps somewhere there might be ways of doing things just as good as our own, seemed to be the view of all. So the conference grew into a unit of Young Friends who, though carrying varying opinions, knew that the strength and courage of their purpose as Young Friends was greater than the total of all differences. People knew each other as friends and trusted them to understand. Could any more wholesome thought be carried into local groups everywhere? That Young Friends may rise above differences in the strength and courage of a purpose greater than all to meet in a vital way the needs and problems of a world is surely one of the challenges of such a conference.

So as we begin to think over those happy hours together in Nebraska we realize that everything was planned that it might serve, not as an end in itself, but as an ever-reaching, ever-increasing influence. Conference is not all over so long as its ideals and values lie in our hearts unexpressed to the group from which we went and which hoped to gain from our experience there.

I sat one time in a camp conference watching a candle-lighting service. As the long line of campers walked slowly from the place where they had lighted their candles back to their cabins the little flames made bright spots in the blackness, seeming very much like an earthly answer to the stars. The silence was broken by my friend who said, "That is an attempt at mysticism." And I real-

ized it was. In lighting their candles they had lighted also an inner light to burn long after the candles had burned out. Any one who has either watched or experienced a candle-lighting service knows how much it may mean to an individual. Then my friend continued, "But the sad part of it is, they have to go in and brush their teeth and take off their shoes!" Nothing is more true, and nothing seems at greater odds than lighting a candle and taking off shoes. But most of our life is much more made up of taking off our shoes than lighting candles. If our religion is vital at all it is able to bridge the gap. Life is made up of translating the differences. So it is with this conference just past. It was like a Great Candle lighted for us by the friends who shared with us—the leaders who helped to direct us, the ideals we all cherished, the fellowship we all enjoyed, the worship we all helped to create. Now we have all gone home. Conference is over. Or is it? The answer depends upon our ability to bridge the difference between that week and every day. The challenge of the Conference becomes the courage of the commonplace. This is the hardest part, but this is the part most real.

Richmond, Indiana.

FATHER AND SON WEEK NOVEMBER 6-13, 1932

Father and Son Week comes each year during the week that includes Armistice Day. It is frequently linked up with the observance of that especial day. The dates for this year are November 6-13, 1932.

Materials can be secured from your state or provincial council of religious education, your denominational board of religious education, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. These materials are:

The Father and Son Observance, By H. W. Gibson; 28 pages. Carefully developed suggestions for banquets, worship services, follow-up events, etc., 15c each.

Father and Son Worship Program:

"Comrades in an Unfinished Task," each, 1c; per 100, 75c.

"Modern Torch Bearers," each, 1c; per 100, 75c.

"Partnership," each 1c; per 100, 75c.

Father and Son Song Sheets for Banquets, etc., each 1c; per 100, 75c.

The materials are all priced very reasonably and leaders of these events in local churches and communities should make plans for securing them.

Cash must accompany all orders. All prices postpaid.

Visit of English Young Friends

As told by themselves

THIS memorandum is being hurriedly written in order to reach the Editorial office in time for the next Young Friends number of THE AMERICAN FRIEND. The journey is not yet completed and it is very unwise to write of impressions after six weeks of traveling and somewhat hurried contacts and with out having the opportunity of quiet pondering over all that has been seen, heard and understood.

The first and sincere thing to do is to express the real gratitude that is felt for the opportunity afforded to see so many Friends and for the wonderful hospitality that has been extended throughout the visit. This has been something that has fully justified the name of "Friend."

The contacts were made on the journey to and from the Young Friends General Conference in Nebraska, an occasion which was one of real fellowship and inspiration. The visits included "Five Years Meeting Friends" in Nebraska, Iowa, Illinois, Indiana, Ohio and also "Conservative" Friends wherever they existed in the same areas, as well as General Conference Friends at McNabb, Pendleton and Waynesville. Visits have been and are still due to be made to Orthodox and General Conference Friends in Philadelphia.

One of the most valuable things in this journey has been the companionship of some Philadelphia Friends, Beatrice Shipley and Rebecca Elkinton have been with the group all the time and Sara Houghton, Edna Wetherald (Baltimore Y. M.), Daniel Test and Louise and Henry Ridgeway for part time. In traveling and working together we have come to know one another and the visits in the West were the making of new contacts for Eastern Friends as well as for the English group. There is something in working in this way as a group which makes for fellowship and understanding in a quite unique way.

With the help of these Friends we have traveled nearly 5,000 miles by automobile. This has made possible visits of groups and individuals in a way that would have been impossible by rail and we have come to know more of the country itself than we should ever have known had we not found our way over gravel and dirt roads, as well as over the magnificent paved highways—not to mention two ditches!

Within the time available it has not been possible to make a prolonged stay in any one place; two or three nights have been the length of many visits, but often

just an evening meeting, a night's rest and breakfast with some hospitable Friend (and they are all hospitable) have been all we were allowed before we were off to the next place on our schedule, but even in so short a time we have made friends and found much common interest with the groups.

With our interest in Woodbrooke in England it has been a special joy to meet with Friends who have spent a time studying at Pendle Hill, Woodbrooke's younger sister, and to see how they are entering with enthusiasm and understanding into the life of their home communities and with a freshness of outlook are able both to give real leadership and to share their experience with others.

It has also interested us to see how the difficult economic situation of the western farmers has resulted in giving them a wider international outlook. May we be quite honest and confess that the reactions of Western Friends on such thorny subjects as tariffs and war debts were much more generous than we had dared to hope?

Finally in thinking over the experiences of the last two months, we unite in wishing to stress the value of Friends everywhere coming into closer personal contact, especially at a time when the world is so greatly in need of that contribution which we believe is the peculiar genius of Quakerism. As members of a religious body we believe that we should have a message and testimony to the world, and we can only discover what that is by deeping and enriching the spiritual lives of our members. We believe that this may be greatly helped and a wider vision fostered by more of that type of contact which the English-American Caravan has endeavored to make in these two short months.

MYRTLE A. WRIGHT,
MARIAN DONCASTER,
A. FRANK WARD.

Enroute to England.

An actor was appearing in a play in which a thunderstorm played an important part. One night, in the middle of a speech, he was interrupted by a terrific peal.

The annoyed actor looked up into the flies and said, "That came in the wrong place."

And the angry stage-hand replied, "Oh, did it? Well, it came from 'eaven." —*Tid-Bits.*

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of *The American Friend*.

FROM THE CONFERENCE TO THE WORK

Editor, *The Young Friends Number*:

Every delegate attending the Young Friends General Conference must have gotten a new inspiration from God as we all joined hands in the final session and sang, "Nearer My God to Thee." Perhaps each one of us was thinking of his own responsibility as he returned to his individual work, and what kind of challenge he must take home to those whom he represented. Then, perhaps some of us were concerned about how we were to put into active practice those things which we had been studying and discussing. Surely we all realized that each individual was to have a part, if he chose, to help create a new social order in which all men might be *personalities* with unlimited possibilities for the highest development and happiness, and at the same time it is ours to have a newer and more reverent attitude toward God and his claim on our lives.

We are all aware that we are living in a chaotic world where it seems "the survival of the fittest" is the universal law. The precepts of Jesus are little understood by the majority and even where known, are not practiced. As these and other facts of the situation are obvious to us as Quakers, it behooves us to attempt a reconstruction of society in such a way as to follow the teachings and example of the Master. I am sure that we all agree that when men meet Jesus, the personal Savior that he is, that he alike, becomes the *Social Savior*. Men cannot be indifferent to their fellow-men and follow Jesus.

The work is partly ours, and now that we have pointed out the evils, what are we young, socially-minded Friends going to do about it? In our studies and discussions we have very faithfully diagnosed the sickness of the world, and perhaps even prescribed the remedies, but our patient will *never* recover unless the medicine is administered. So it is up to us as young Friends to try out our discoveries in a very courageous manner. But how can this be practically done? I am sure I do not know! Each individual Friend may require different methods in his own particular sphere of work, but we can each apply ourselves wherever we are, showing people our *faith* by our *works*. We must be united in effort and attitude if we are to make

Quakerism and Christianity living, vital forces today.

So, let's "to the work," Young Friends, and put our theories and philosophy of life into practice and then let the world judge whether they prove workable, and determine whether the Society of Friends really *has* a message and the right to exist as a spiritual fellowship. The same Christ who spoke to George Fox and other early martyrs of the Christian faith, can lead you and me in this twentieth century, and can speak to the conditions of sinful men yet today. But if we are to have power, certainly we must come out from the world of sin and separate our lives unto God and his cause. We must live such consecrated lives that we can go boldly to our God begging strength, vision and leadership for the great work that is our to perform. We can then face our tasks fearlessly and courageously as we trust in Jesus who is the "author and finisher of our faith." "The fields are now white unto the harvest." Let the battle cry of American Quakerism be, "To the Work!"

ROBERT W. JONES.

Knoxville, Tennessee.

NEW YEARLY MEETING SUPERINTENDENTS

Each year brings some change in the chairmanships of the various Yearly Meeting Young Friends organizations. With this number of *THE AMERICAN FRIEND* we welcome four new people to positions in the roll call of Young Friends leaders. They are: California, Fred W. Bewley, Long Beach; Iowa, Floyd Hinshaw; New England, Lindley Cook, Portland, Maine; North Carolina, David Parsons, High Point. Those retiring from these positions are, respectively, Bertram Miller, Crescence Wood, Francis J. W. Wheeler and Byron Haworth.

WHO'S WHO IN THIS ISSUE

Naomi Doan Furnas, member of Baltimore Yearly Meeting, teacher, studying in Butler University, Indianapolis, Indiana.

Helen Harper, student in Earlham College, secretary to the editor of *THE AMERICAN FRIEND*. Member of West Richmond Friends Meeting.

Thelma Hodson, graduate of Friends University, teacher, member of Kansas Yearly Meeting. Attended Y. F. General Conference.

Lois Hollingsworth, West Branch, Iowa. Graduate of Penn College, member of Iowa Yearly Meeting, doing graduate work in social sciences, University of Iowa.

Robert W. Jones, Knoxville, Tennessee. Member of Wilmington Yearly Meeting. Active in local meeting. Attended Y. F. General Conference.

Thomas R. Kelly, head of the philosophy department, Earlham College.

Esther Littler, Valley Mills, Indiana. Member of Western Yearly Meeting. Active leader in her local meeting.

Delbert Mesner, Central City, Nebraska. Fourteen years old, beginning third year of high school, attended the Y. F. General Conference.

Clyde A. Milner, Guilford College, N. C. Chairman, Board of Young Friends Activities of the Five Years Meeting. Dean of Guilford College.

S. Emily Parker, Richmond, Indiana. Director of Religious Education, West Richmond Friends Meeting.

Edwin A. Sanders, Wilmington, Ohio. Member of Wilmington Yearly Meeting, member of the Board of Young Friends Activities of the Five Years Meeting and an active leader within his own Yearly Meeting.

Edna E. Wetherald, Richmond, Indiana. Member of Baltimore Yearly Meeting, accountant for the Five Years Meeting.

I LIGHT MY CANDLE

I save out this one moment from my day
(Though really from my night!)
To be luxuriously called my own
To write or think or read—To be alone
And watch the candle light
I save out this one moment of my night.

I let my truant mind go voyaging;
It brings strange cargoes in—
And for one minute I am more content
Than was for idle people ever meant—
But what a minor sin
For truant thoughts to bring contentment in!

NON-SECTARIAN

(For Sister Mary Aquinas)

You lived with us three days and went away.
How strangely little else there is to say.
And yet you seem no longer set apart
Because of what you wear and how you pray—
For we are sister poets in an art
Where you excel in singleness of heart!

NAOMI DOAN FURNAS.

Young Friends News Items

From South Dakota Young Friends

A group of Young Friends from Stickney, South Dakota, motored to Central City, Nebraska in July and were in attendance at the Young Friends General Conference held there. Those in the party were Dorothy Nelson, Dortha Hanson, Harold Wilhite, Stanley Gardner and Florence Hockett. We cannot express our appreciation as fully as we would like to do, but we do wish to thank those responsible for bringing the General Conference this far west. Reports are being given in our local meeting from time to time. The above named group went to Harmony meeting which is about sixty miles north of here, and reported the conference to an interested group of Friends. One of our number hopes to go to Vale meeting, some three hundred and sixty miles away in the Black Hills to attend Quarterly Meeting and make a report there.

The play, "The Color Line," (one with a splendid missionary message) was given by the young people of our meeting this summer. Friends felt the message was worth sharing so they asked the group to give the play again at Quarterly Meeting. Friends from Harmony Meeting asked that it be given there so sixteen young people drove to Harmony in a truck and gave the play again.

Our meeting was privileged to have Walter C. Woodward and his family present in the meeting for worship recently. Walter Woodward spoke on "Pioneering," showing that there is room for pioneering in Quakerism in some of our present economic conditions as well as others. We deeply appreciated having them in our meeting and hope that other Friends who may be traveling over the Custer Battlefield Highway will remember to pay us a visit.

We are thankful for crops this year as we had practically nothing last year. Grasshoppers have done some damage, but we have had good crops of small grains and hope to have some corn.

* * * *

Young Friend to Study Quakerism in England

Paul M. Reid, former educational director of First Friends Church in Indianapolis and recently graduated from Union Theological Seminary, New York City has received the Fogg Traveling Fellowship, bearing a stipend of \$1,000, for a year of study wherever he may choose to spend it. Paul has chosen to

study with Professor R. H. Tawney of the School of Economic, London University, and in the course of that study expects to browse about in the Friends library and the British Museum for material for his Ph.D. thesis. The subject of his thesis will be the relation between the religious principles and the economic practices of the Quakers. He has spent the latter part of the summer serving as chaplain in a Boy Scout Camp northwest of New York City. Before sailing for England around the fifteenth of September, he will visit friends and relatives in Indiana.

* * * *

New England Young Friends Develop a Concern.

For several years, the Young Friends Board of the Yearly Meeting of Friends for New England has been concerned with the problem of capturing the interest of more than just the few Young Friends who were privileged to attend Yearly Meeting sessions.

As various ways have been tried to accomplish this purpose, the idea of the Young Friends Fellowship seems to be working out most satisfactorily. Here, the Young Friends' Board is not a dictator but a helper, and each group develops the organization that meets its own particular needs. The plan is for different sectional groups to come together for worship, discussion, and play; and, as concerns arise, it is hoped that local groups may be organized.

Such a Fellowship group has been meeting for over a year in Sandwich Quarterly Meeting (located on and near Cape Cod) on Saturday afternoons and evenings of Quarterly Meeting week. Members of the Young Friends Board visited this group a few weeks ago, and have since set about interesting other Young Friends in setting up similar groups.

The first fruit is the organization of Vassalboro (Maine) Quarterly Meeting Young Friends into what they call Vassalboro Quarterly Meeting of Young

Study Courses for — YOUNG FRIENDS

A challenging study course based on present day problems will stimulate interest in your young people's groups. Any of the following will prove to be very worth while.

Christian Life Problems.....35 cents

By Harry T. Stock

A series of discussions of actual problems which face young people today.

Youth and the World Outlook.....35 cents

By John L. Lobingier

A splendid course on world friendship and our attitudes towards missions, other races, nations, and faiths.

Problems of Quakerism.....50 cents

By Elton Trueblood

Arranged for group discussion, this course deals with some of the problems that are facing Quakerism today—problems that young Friends will have to face and solve if Quakerism is to have a vital and challenging place in the present day world.

Six Study Outlines for Young Friends.....15c each, \$1.25 dozen

Prepared by the Board of Young Friends Activities.

History of Friends.....20 cents

By E. H. Stranahan

Written in outline form, this study course gives not only a comprehensive survey of the history of Friends in England and America but also contains helpful bibliographies of reference material.

FRIENDS BOOK & SUPPLY HOUSE

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Richmond, Indiana

Friends. The form of organization is similar to that of the regular Quarterly Meeting, but adapted to the particular needs of the group.

Doris Jones of South China, is the presiding clerk, and Helen Cates, of East Vassalboro, is the recording clerk. There are also committees on finance and arrangements. Special committees are formed as needs may arise.

On July 30 and 31, the Vassalboro Quarterly Meeting Young Friends had a very interesting and worthwhile gathering, with over fifty present for the sessions. Besides the local Young Friends, groups attended from Winthrop, Durham, and Portland meetings in Maine, and from Gonic meetings in New Hampshire.

New England Young Friends trust that this is only the beginning of developing their concern.

JOHN C. GATCHELL.

Brunswick, Maine.

* * * *

Short Items About Important People

Victor Guthrie of Iowa plans to study at Haverford this year.

Byron Haworth has been studying at the University of North Carolina Law School, Chapel Hill, N. C., during the summer months and will return to the law school of Duke University, Durham, N. C., for the second year of study.

Mary Mott, a member of Iowa Yearly Meeting (Conservative) and a student at Pendle Hill last year sailed for Ram Allah, Palestine, last Tuesday, September 6. In company with her are two others, Marian Lantz of Worcester, Mass., and Katharine Haviland of Amesbury, Mass. All three plan to teach in the Friends School at Ram Allah. Katherine Haviland is returning to her work after a year of furlough and study.

Sydney Hunt, a Haverford graduate and member of Haverford, Pennsylvania Friends Meeting sailed earlier in the summer going to Germany for a summer of study before going on to Ram Allah to teach.

Diederlika Liesveld of Holland is the fifth member of the group to go to Ram Allah this year. She studied in this country and many Friends will remember her in that connection.

Returning from Ram Allah are the following young people, some Friends and others not: Margaret Grant, Richmond, Indiana; Ruth Outland, North Carolina; Esther Strong, Johnstown, Pennsylvania; Annice Carter, Russellville, Indiana, and Raymond Maxwell, a Haverford graduate. Annice Carter is returning after three years in Palestine and Ruth Outland after two years. The others have been out but one year each.

Ethel Bedford of Oskaloosa, Iowa, takes

George School

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Box 351, George School, Pennsylvania

up her new duties as a member of the Oakwood School staff, Poughkeepsie, N. Y., this month.

Orville Dennis, Elizabeth Marsh of Philadelphia, Caroline Cox of Anderson, Indiana, Margaret Leasure and Edwin Sanders, both of Wilmington Yearly Meeting, were in Richmond August 22 for a meeting of the Board of Young Friends Activities of the Five Years Meeting. Due to the distance and travel expense involved those who lived at a distance did not attend. Included in that list were Clyde A. Milner, Byron Haworth and Vern Conover, in addition to the Yearly Meeting Superintendents. Elizabeth Marsh and Orville Dennis happened to be passing through.

Robert Cope, son of Mr. and Mrs. Howard Cope of Muncie, Indiana, was married to Ardele Ferguson of Iowa on

(Continued on page 659)

IOWA YOUNG FRIENDS CONFERENCE

BY BEULAH MOTT

The third annual conference of Iowa Conservative Young Friends was held at Clear Lake, Iowa, Eighth Month, 19, 20 and 21, with a maximum attendance of eighty-three. This number included a few visitors from other Yearly Meetings.

The theme of the conference, "Young Friends Responsibilities Today," was carried out under the capable leadership of the following persons: Edith Newlin, Philadelphia; D. Elton Trueblood, Baltimore; Harry Terrell of the Des Moines office of the National Council for Prevention of War, and Dr. John S. Nollen, president of Grinnell College.

At the opening session on Sixth-day, Edith Newlin briefly outlined the history and purpose of the conference. The remainder of the morning was occupied by a discussion of world relationships. Harry Terrell reminded us of the contribution made by early Friends in solving the problems of their day and urged that we, too, should put forth greater effort to help solve the social and economic problems with which we are now confronted. In the evening Elton True-

blood gave a challenging address on "How Young People Can Become Finer Persons." "There is no moral progress apart from the habitual vision of greatness"—(Professor Whitehead.) Those who live always in the presence of things that are fine and noble, tend to reflect these qualities in their lives.

On Seventh-day morning Edith Newlin discussed "The Psychological Approach to Choosing a Vocation." She showed the danger of one drifting into his life work without seriously considering whether he is fitted for it. This address was followed by a series of short talks in which seventeen vocations represented by the group were outlined. In the evening this discussion was concluded by President Nollen, speaking on "Factors Contributing to a Truly Successful Life."

The last day of the conference opened with an address by Elton Trueblood on, "Giants of the Earth in These Days." He pictured the type of character developed by the stern realities of pioneer life, and raised the question as to whether the present age is producing character of equal strength and nobility. This address was followed by the First-day morning meeting for worship. As we sat together beside the lake, the beauty of the scene before us blended with thoughts, and the meeting developed into a spiritual experience long to be remembered.

Reports from various ones have informed us of the financial problem confronting some conference groups. To such groups we would like to recommend our plan of management. Food supplies are brought in, given a cash value and this amount deducted from the individual's expense account. Then, too, everyone shares in the work of the camp and likes it.

The development of a group consciousness among Iowa Conservative Young Friends during the past three years has been gratifying. We believe that it will be a means of arousing a new interest in the affairs of our Society and of developing the potential leadership within our group.

Primghar, Iowa.

A CALL TO YOUTH*

There once was a Young Friends Secre-
tario
Who came to the Young Friends Confer-
encio;
He parked his old Dodge
In the fresh air garage
By the side of Nebraska Centrillio.

Young Friends came by auto and trainio
And leaders with many a brainio
They worked and they prayed,
They swam and they played
By the side of Nebraska Centrillio.

They were so wild and so woolio
They got beyond David's controlio;
So he tore out his hair
In the sweet summer air
By the side of Nebraska Centrillio.

"Lights out at ten sharp," said Davidio,
But Young Friends are not such a kiddio;
So they stayed out at night
To enjoy the moonlight
By the side of Nebraska Centrillio.

The weather was warm and so stickio,
They panted for many a drinkio;
So they gulped down iced tea
'Twas a sight for to see
By the side of Nebraska Centrillio.

Friends' doctrines they duly were
taughtio,
Yet sadly we have to reportio,
Two girls were baptised
Right up to their eyes
Not far from Nebraska Centrillio.

But in spite of these tragedies dreario,
We really have nothing to feario;
We shall all be so sad
When the time comes to bid
Farewell to Nebraska Centrillio.

YOUNG FRIENDS NEWS ITEMS

(Continued from page 658)

August 16. They plan to sail for Sea-
side, Jamaica early in October where
Robert (Bob) will serve as pastor of
Seaside Meeting. Robert Cope gradu-
ated from Earlham in June, having spent
his first three years in college at Penn.

Iowa Young Friends Hold Con-
ference During Yearly Meeting
Week

Eighty people were present for the
Iowa Young Friends Conference held on
the campus of Penn College August 24
to 28. Interest was good and many felt
the conference quite successful. The or-
ganization of the Iowa Christian En-
deavor Executive Committee for the en-
suing year is as follows:

*Editor's Note: This production is being printed
by request. It is the product of Elizabeth Cun-
ningham of Chicago, Illinois, and Marian Doncas-
ter, Birmingham, England. It is also quite pos-
sible that Clarence Cunningham aided the com-
posers. It was set to music and sung by Eliza-
beth Cunningham as the "grand finale."

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Oskaloosa.
Supt. of Juniors—Ruth Guthrie, Le-
Grand.
Supt. of Intermediates—Gladys Day,
Kellogg.

William Webb, Richmond Young
Friend, Married in Syria

An account on the last page of this
paper gives an announcement of the
marriage of William Webb to Charlotte
Frisbie. Both of them have been teach-
ing in the American University at
Beirut, William Webb having gone out
in 1929 and his bride in 1930. At pres-
ent they are journeying toward Shang-
hai, China by way of India. They expect
to visit educational centers and friends
in China. Young Friends of Indiana
Yearly Meeting will remember William
Webb for his active participation in the
Young Friends program of the Yearly

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Meeting prior to the fall of 1929. A place of important service will doubtless open up for them, being prepared as they are.

* * * *

Wilmington Young Friends Spend Five Days Together in Their Annual Camp Conference

More than sixty young people from the limits of Wilmington Yearly Meeting gathered together in a common camp life to discuss "The New Quakerism" and "Christian Ethics in a Changing World." The former was led by Wendell Farr of Wilmington College and David Day of the Young Friends Board; the latter period was under the direction of Leslie Shaffer, pastor of the Friends Meeting in Cincinnati, Ohio. On one evening occasion E. Betty Linton, a Young Friend from Wilmington told the group about her recent trip to Russia, challenging them with much that the Soviet regime in Russia is doing. On another evening Miles Peele, another Wilmington Friend gave some interesting, first-hand information regarding the Sino-Japanese situation. He has only very recently returned from a three-year period of teaching under the Japanese government.

The program opened Wednesday evening, August 24 with vespers and a social time under the direction of Gladys Speers. Margaret Leasure, Edwin Sanders and Helen Carey were looked to as the general directors of the camp life and program. They are all members of the Young Friends Committee of the Yearly Meeting. Margaret Leasure is the chairman.

Wilmington Young Friends exhibited remarkable ability in planning and directing their own affairs entirely unaided by adults. There was no coaxing, pleading or rigid directing and yet things moved along with smoothness and ease. Before the morning lectures and discussion came a devotional period. The conference was divided into four groups for this and the social and recreational program. In the evenings the vespers period was conducted on the basis of silence and proved living and helpful. On Sunday morning the group met on vesper hill for a meeting for worship in which a number of people ministered most help-

fully to the spirit of the group. The Executive Secretary of the Young Friends work in the Five Years Meeting came away from the camp feeling that Wilmington Yearly Meeting was rich in the possession of a group of young people of the caliber represented by those who were able to attend this year's camp.

* * * *

English Young Friends Return to Their Homeland

It was with genuine feeling that we were parting from real "Friends" when we said "goodbye" to the English-American Caravan as it left Richmond, Indiana for the east on August 18. After a visit among Eastern Friends the English party sailed for England being now upon the high sea.

MARRIAGES

WEBB-FRISBIE — At Damascus, Syria, July 24, 1932, Charlotte DeVerne Frisbie, of Syracuse N. Y., a registered nurse for two years in hospital at the American University of Beirut, and William D. Webb, son of John R. and Margaret Dorland Webb, Richmond, Indiana, who for the past three years has been an instructor at the American University of Beirut. They left immediately for Persia, India and China and may be addressed for the present, in care of Cooks, Shanghai, China.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

NOTICE

ATLANTIC CITY — Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N. J.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum

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11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:30 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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